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WOMAN'S WORK

Vol. XXIV. APRIL, 1909. No. 4

APPOINTMENTS for great missionary events are the order of the day. The Board has delegated Secretary Arthur J. Brown to attend the quarter-centennial of Protestant missions in Korea next September. Dr. Brown is chairman of the American executive committee for the World's Conference in 1910, where the Board is entitled to representation by fifty-five delegates.

THE Board has appointed Secretary Robert E. Speer to visit the South America Missions and he will start upon this errand the first week in May.

THE religious head of the Mohammedan world, the Sheikh-ul-Islam, has now promulgated that, in the Koran, Christians are never styled "infidels" but "Nazarenes," and are referred to as worthy to be treated like friends. This high authority says it is ignorance of the Koran which accounts for the religious bigotry of Mohammedans. Yes, and we know that ignorance explains much bigotry among us Christians, too. But what were the *ulemas* and *mollahs* preaching in the mosques of Turkey during the Armenian massacres? This delightful interpretation has been discovered in the nick of time; the Koran was never so up to date as since Young Turks rose to power.

BISHOP OLDHAM says of converts from Mohammedanism: "In India, Methodist Christian converts may be numbered probably by the thousand; there are forty-seven Methodist pastors whose names indicate they were of the Moslem faith."

A YOUNG man of Hoshyarpore District, who received his diploma at Saharanpur Theological Seminary in 1907, has apostatized to Mohammedanism.

THE C. M. S. Report mentions a young man of seventeen, the nephew and heir of a Nawab in Hyderabad State, India, who escaped from the Mohammedan College at Aligarh, last year, went to Poona and was there baptized, "giving up his wealth and prospects for Christ's sake." The secret of it lies back in his having been placed, a boy eight years old, in Mrs. Sorabji's school at Poona.

THROUGHOUT Punjab Mission, zenana visitors and teachers of Mohammedan girls encounter unusual interest in the Bible. At Lahore, Miss MacDonald's older school-girls "rarely miss in deducting the right lesson from a Scripture passage; their lives are colored with Christian thought." One of her zenana ladies, "though she does not suspect it, is working along Christian lines every day of her life; she edits a paper in Urdu, for Mohammedan women, for which she writes stories and poetry which have a decided Christian tone." Miss Ghose in zenanas of Lodiana finds "women more willing to learn the Bible this year than ever before." At Saharanpur, Miss Herron's day school is for both Hindu and Moslem girls. All have a daily Bible lesson.

OF 437 students last year in Forman Christian College, Lahore, 145 were Mohammedans, 229 were Hindus.

THE World's Christian Endeavor Convention will be held at Agra, India, November next. The *Makhzan I Masihi* says: "One great aim of the Convention will be to let the thousands of young converts see that they belong to a great army with branches in every province of India, as well as throughout the world."

WOODSTOCK, Punjab Mission, has again been befriended by Mrs. John S. Kennedy. At a cost of $2,000, she has furnished the school an ample water supply, a peculiarly refreshing gift to India.

SEVERAL missionaries in India were hampered by more or less prolonged illness the past year. Of four women at Jagraon, only Miss Wherry escaped; Miss Kerr is still exiled in Almora, an L. M. S. Station in the Himalayas. Rev. E. A. Enders of Etawah was critically ill and is ordered home by his physician.

GOVERNMENT has conferred the Kaiser-i-Hind medal upon Rev. Henry Forman, D.D., in recognition of his efforts for relief of the weavers in Jhansi District; he supplied them with yarn at reduced rates and encouraged them in every way.

THERE are said to be 114,000 of the *Chumar* caste in Etah District; Mrs. Lawrence writes: "To get them to become Christians would be simply glorious." Some baptisms have taken place since New Year's.

DEHRA School reports a unique experience: a visit from about sixty women and girls, with their masters, from the Arya School at Ferozepore.

THE telegraph in Laos—Mr. Dodd was ill of fever to the south of Chieng Rai, and his telegram to his wife reached her after he had been home a week.

AN excellent illustrated account of Shantung Union College appeared in *The Presbyterian*, Phila., March 10. The author, Rev. L. J. Davies of East Shantung Mission, is now at home enlisting help for this noble college.

THE *National Geographic Magazine* for January contained an interesting article upon "The Emancipation of Mohammedan Women," by Mary Mills Patrick, Ph.D., President of the American College for Girls in Constantinople.

PLEASE turn over this magazine and on the fourth page of the cover see the names of the Committee in charge.

THE FIRST of a series of lectures on government was delivered by a Moslem orator at Sidon, Syria, and the opening of a room for public religious discussion has also been projected by missionaries there. A teacher in Gerard Institute who knows both his Bible and the Koran is depended upon to make the effort a success.

THE Opium Commission at Shanghai made Bishop Brent chairman and conducted their proceedings in the English language. Among Resolutions passed, that one placing morphine in the same category with opium is of immediate efficiency.

AMONG the finest mission buildings in China are those of the Methodist University at Nanking, which the Methodist Woman's Foreign Missionary Society is about to take over for a girls' college. The price paid for this property, $35,000, will be used as the Methodist share in new buildings which are to be erected for a great union school for boys in the same city. Other partners to the union school plan are the Christian Mission (Disciple) and Central China Mission, and our Nanking brethren are looking around for the Presbyterian building share.

TWO Christian men opened a Bank at Chefoo, last summer, and marked the occasion by a religious service. Mr. Elterich says that every opening of a heathen business firm is attended with superstitious practices. He understands that one-twelfth of the profits of this Bank are to go to the Lord's work, one-twelfth to the employees, and the balance to the firm. "I could not help thinking," he adds, "that if our church members at home would all conduct their business enterprises"—every reader knows how that sentence ended.

TWO tablets have lately been installed in the Chinese Presbyterian Church, Peking, in memory of the pastor, his family, and all church members who lost their lives in the tragedy of 1900. One tablet is headed "Witnesses for the Lord," the other "Glorified with the Lord;" each contains one hundred names.

THROUGH recent events in the Turkish Empire, some of God's servants are coming into "their own." Dr. Barnum, a veteran missionary at Harpoot—dauntless defender of the torn flock against the wolf—is now consulted by the governor how to help the people in present social and commercial conditions. Two Armenian professors in the mission college at Harpoot, one of whom suffered cruel imprisonment during the massacres, are among seventeen members of an educational commission and the only members who have received a modern education.

AT Sivas the "Club of Liberty and Progress," the universal title under which reformers are organized in Asia Minor, is composed of 150 men, including the ablest young Turks and Christians of the city. The assistant governor of the *vilayet*, a Christian, left his position to take his seat in parliament.

Our Missionaries in India—AND POST OFFICE ADDRESSES.

Mrs. Walter J. Clark, Lahore, Punjab.
Mrs. J. C. R. Ewing, " "
Mrs. D. J. Fleming, " "
Mrs. H. D. Griswold, " "
Miss Margaret MacDonald, " "
Miss Thiede (Wagah), " "
Mrs. Herbert A. Whitlock, " "
Dr. Maud Allen, Ferozepore, "
Miss Caroline R. Clark, " "
Mrs. Chas. W. Forman, " "
Miss C C. Downs, Jullundur, "
Miss M. M. Given, " "
Mrs. J. H. Orbison, " "
Mrs. Elmer E. Fife, Lodiana, "
Mrs. E. P. Newton, " "
Mrs. E. M. Wherry, " "
Miss Mary C. Helm (Jagraon) " "
Miss J. Edith Jenks, " "
Miss Amanda M. Kerr, " "
Miss Sarah M. Wherry, " "
Dr. Emily Marston, Ambala, "
Mrs. Frank B. McCuskey, " "
Miss Mary E. Pratt, " "
Mrs. R. Thackwell, " "
Mrs. Marcus B. Carleton, Sabathu, "
Mrs. Christian Borup, Saharanpur, U.P.
Miss Christina B. Herron, " "
Miss Jean E. James, " "

Miss Mary E. Johnson, Saharanpur, U.P.
Mrs. H. C. Velte, " "
Miss Elma Donaldson, Dehra, "
Mrs. A. P. Kelso, " "
Miss Emma Morris, " "
Miss Grace O. Woodside. " "
Mrs. H. M. Andrews, Mussoorie, "
Miss Alice B. Jones, " "
Miss Alice Mitchell, " "
Mrs. Jas. F. Holcomb, Landour, "
Mrs. Chas. H. Bandy, Fatehgarh, "
Miss Emily Forman, " "
Miss Mary Fullerton, " "
Miss Mary E. Robinson, " "
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Mrs. John H. Lawrence, " "
Mrs. Chas. H. Mattison, Fatehpur, "
Mrs. John Forman, Mainpurie, "
Mrs. W. T. Mitchell, " "
Dr. Annie Young, Etawah, "
Mrs. Henry Forman, Jhansi, "
Dr. Nellie Binford, Allahabad, "
Mrs. Arthur H. Ewing, " "
Miss Mary P. Forman, " "
Mrs. Sam'l Higginbottom, " "
Miss Bessie May Lawton, " "
Mrs. J. J. Lucas, " "

Miss Jane W. Tracy, Allahabad, U. P.
Mrs. S. M. Gillam, Cawnpore, "
Miss Adelaide Browne, Kolhapur, S.M.C.
Miss Esther E. Patton, " "
Mrs. E. W. Simpson, " "
Kodoli, Bombay Pres.
Miss Sybel G. Brown, " " "
Miss Elizabeth Foster, " " "
Miss Isabelle Graham, " " "
Mrs. Jos. P. Graham, " " "
Mrs. Alex. S. Wilson, " " "
Islampur,
Miss Marie L. Gauthey, " " "
Miss M. C. Rebentisch, " " "
Miss Mabel I. Skilton, " " "
Miss Grace Wilder, " " "
Mrs. R. G. Wilder, " " "
Miss Grace Enright, Sangli, " "
Mrs. Edgar M. Wilson, " " "
Miss D. E. Patterson, Miraj, " "
Mrs. R. C. Richardson, " " "
Mrs. W. J. Wanless, " " "
Ratnagiri,
Miss A. M. Jefferson, " " "
Miss Emily T. Minor, " " "
Mrs. A. L. Wiley, " " "
Mrs. R. H. Goheen, Vengurle, " "
Mrs. W. H. Hannum, " " "

In this country: Mrs. A. B. Allison, Bridgeville, Pa.; Dr. Jessie R. Carleton, *en route* to America; Mrs. E. A. Enders, 1803 North 6th St., Harrisburg, Pa.; Mrs. Chas. Forman, Sr., Wooster, O.; Mrs. A. B. Gould, 261 Fremont St., Chicago; Dr. Winifred Heston, East Jordan, Mich.; Miss Bertha G. Johnson, Hinsdale, Ill.; Mrs. U. S. G. Jones, Hicksville, O.; Mrs. A. W. Marshall, Cayucos, Cal.; Dr. Victoria McArthur, Alta Vista, Kans.; Dr. Mary R. Noble, 706 N. Nevada Ave., Colorado Springs, Col.

For information concerning other Societies working in this field consult Dr. Dennis' *Centennial Survey* and Beach's *Atlas of Protestant Missions.*

A Sweeper Caste Parish of Ten Thousand

(MRS. C. H. B.)—Out-and-out, and always known as Christians, are the people at Bahadurpur. Their houses are free from the pictures and signs of heathenism and, while in times of sickness and fear they sometimes drop back into superstitious practices, yet we know that their normal and steady growth is in the Christian life. Little children cannot be taught in a few days, in order to show off to the Sahib; and when we find children loving the time for prayer and taking the proper attitude, older ones taking intelligent part, we conclude that prayer is not unusual in the household. Bahadurpur is our oldest village church.

BY TONGA AND PAIR, OUT IN THE PARISH.

At Mutthra it rained and was as cold and damp as the sea. There were villages, villages, everywhere. Scarcely a day but we lost our camp. No roads particularly. Goat paths everywhere. In returning to camp, the directions given were always the same: "Mutthra? You want to go to Mutthra? Well, there it is, there in that grove, beyond the village." Many a time it seemed like hunting the pot of gold. My husband had visited all these villages in former years, on his bicycle, and had baptized a few in nearly every village. It was my first visit. In order to see all, we decided to go separately. The licentiate walked and accompanied me on my horse. My husband went to distant places on his wheel. We found the people mostly indoors, cold, shivering, and many sick, but always glad to see us. One morning found me in a dilemma. We had gone miles from camp, had a good visit and were about to leave, when two babies were handed to me for baptism. I protested. No excuses were understood nor would be listened to. The mothers said: "*We*

are all Christians. Sahib baptized *us*. These babies must be Christians, too. Baptize them!" I said to the licentiate, "You baptize them." He at first said, "No; Presbytery will deal with me." "Oh, well," I said, "Presbytery will understand. These people won't understand if we refuse." So the babies became Christians at his hands. After we left, the men went off to herd cattle.

At last we have a picture of the cart and horses. Bijli (Lightning) is the gray; Starling, the bay, is my Christmas gift from the ladies of Kearney Presbyterial Society. The pair work together

SERVICE IN THE OPEN, WITH OUR BAND.

beautifully and make our work much easier. Gratitude to you all grows in our hearts. I suppose we shall be wanting an air-ship before long, if our visions come true. Last year we organized five churches; this year, eight.

You know we have baptized about all the Sweepers in our District, and now we are opening up work amongst the Chumars, or leather workers. There are 94,000 of them and they seem as accessible as Sweepers. They are poor, too, ignorant and depressed. Naturally, the children are pretty well endowed, good-looking and clever, to begin with; but poverty and sin and the devil, with all his devices for making life hard, soon change them into stupid, ugly, hard-worked, rather hopeless people, who grow old early. The task of baptizing, teaching and lifting up such a community will tax the home Christians. We want a tannery and a man to teach modern methods. We want to make *good* leather workers of them, so they can make shoestrings, leather trunks and alligator bags. Christianity must teach people how to live as well as how to die. For this task we shall surely require all you can give, prayers, pennies, air-ships, sons, daughters and all.

(REV. C. H. B.)—We shall have in October (1908) twelve fine fellows and their wives coming out of Training School. The preachers, the teachers and the momentum are in this work, and God's grace is abundantly bestowed,—but the year ends 1,221 rupees behind. Now what are we to do? We get from the Board for the support of this work about $800 a year. It is our share of all they get, but we need $400 more a year. This much more would carry us over the crisis, and in a few years these first converts will go alone. We are grateful for all your help. The Lord's work must grow, or else it will be cursed and die.

We have very few church buildings and our itinerating services are largely held in the open. We make much of music. Wherever I go, I take a fife and drum band with me. Wherever we go, I have the crowd. All the Christians come from as far as a voice will carry, and sometimes non-Christians. Both I and Christians from the inner circle preach to the front rows. Non-Christians sit or stand near and far off, as caste and inclination permit or prompt. Let me describe a single service and you will see all.

It was a communion service. We had played a few airs, sung a few songs accompanied by violin and three native instruments, and settled to the more serious service of prayer, the Word and instruction and, finally, celebration of the Holy Communion. At first every one was restless, attention not quite satisfactory. A few on the outer circle made funny remarks, small boys threw a few chips and small clods and were loudly reprimanded by their seniors; but soon the entire audience became attentive. The preacher warmed to his message, prayers were earnest, the broken Body and the shed Blood were devoutly partaken by the little band of church members. Long before they were dismissed, the entire audience was solem-

nized. After the benediction, all went quietly and seriously to their homes. I won't say they were converted but many of them, from that day on, will think differently and more approvingly of Christianity. In such meetings people learn our aims and many give us the credit of, at least, trying to be good.

We just came in from camp and tomorrow (Jan. 17, 1909) go out again to stay till April.

Chas. H. and Mary E. Bandy.

A Purdah Party at Ambala

When we finally decided to give a party for *purdah* ladies, we made out a list of about thirty from the most respectable Hindu and Mohammedan families in the city. Then we called on them and made ourselves as agreeable as possible, and finally sent the invitations to their *husbands*, for no wife is at liberty to accept an invitation without her husband's permission. One man did not want his wife to come, because, he said, she would not know how to behave. Another said his wife would not know how to talk.

Anyhow, forty-five ladies came, among them a dear, old Sikh widow, so handsome and nice. We had asked our guests to leave the children at home, but quite a number appeared on the scene, and some ladies could not come without their sisters, cousins and aunts. We invited all the European ladies near, and our zenana friends were especially glad to meet the Commissioner's wife and the Judge's wife, as their husbands are the principal civilians.

A large space on our lawn was enclosed by a wall of heavy matting and canvas. From the top of every pole floated gaily a tissue paper pennant. At one side an awning was spread to keep off the sun. Under the trees, bright colored rugs were laid, and chairs, couches and tables were arranged in groups. Palms, green plants and flowers added their charm. Powdered mica was sprinkled in the paths. Imagine the ladies arriving in their silks, velvets, gauze veils and jewels! Indian women look well in any combination of color. Some of the combinations were striking, as: a blue and gold veil over a deep yellow *kûrtá* (chemise-like waist), bright blue velvet pâjâmâs tight at the ankle and finished off by a wide silver chain anklet, on top of black patent leather slippers with high heels; or an embroidered white silk veil over a blue *kûrtá*, and blue silk skirt heavily embroidered in silver. Ears were generally loaded with gold rings, sometimes set with pearls and rubies. Arms were covered with gold, silver and glass bracelets; several necklaces were worn and sometimes a ring, but more often a *nat* (cluster of jewels to represent a flower) decorated the nose. It was a gay scene, and how they did chatter! A few of the younger, and therefore bolder, even tried to play badminton. Peals of laughter rang out when some one failed to knock the shuttlecock over the net. A table of embroidery and lace interested those who had a taste for fancy work, and the piano attracted others. But the chief enjoyment lay in the opportunity to talk—talk to their hearts' content.

Refreshments were served to all. Watching the English ladies take tea in the European way was a wonderful sight to many present. Some of our Christian guests passed the tea and cake. In their neat, pretty dresses, with thin white veils and their quiet, dignified manners, they were a contrast to their non-Christian sisters. One of the Hindu guests, a Brahman, brought fruit and nuts, prepared them with her own hands and passed them to Hindu women. As she belonged to the highest caste, all the Hindus took plates from her, though not all partook the food. Mohammedans also ate the food prepared for Hindus.

I was told afterwards that a young mother, who had to retire to the bedroom to nurse her baby, had been overcome by curiosity and peeped into the rooms adjoining. She called several of her friends and they stood in front of the bureau mirrors, admiring themselves and giggling like children. Although devoured by curiosity, they did not let us suspect it and, such is Oriental politeness, if anything at the party did not please our guests, their hostesses failed to see it. To all appearance they enjoyed their party thoroughly, and they went away with protestations of pleasure and invitations to visit their homes.

(*Mrs. F. B.*) *Lillian Wherry McCuskey.*

Memorial Dispensary, Fatehgarh

First year report: 8,080 visits, 204 surgical operations; 3,514 visits at another dispensary open evenings, for men and boys.

Memorial Dispensary patients come in increasing numbers, some from great distances. It grieves me to decline in-patients when I have such urgent appeals as one which lies before me, from a man—a near relative of a high caste woman whom I treated. He writes:—

"Kind Lady Doctor,—I do not know how far we are justified in thanking you for the treatment of the lady. I beg to trouble you to be some more kind and merciful to the poor lady and graciously send some medicines with directions for her, and kindly let her enter under your treatment at the hospital from to-morrow morning. For this act of kindness I shall ever pray for you and God will revenge you."

Another letter recently received is as follows:—"Reverend Sir, My sister has come from Shahbad to throw herself at your mercy. She is so sick that she cannot even move. I hope you will kindly do for her your very best. Excuse my intrusion."

A man writes concerning his wife and child: "My wife says that nowadays she has great pain in the bone of her both legs, as well as weakness. The girl is day by day improving. As I will go in camp with the opium agent for about 2 months, I think she will not be able to attend personally your hospital but to arrange for medicines. Under the above circumstances, I hope you will pity on my such bad time what I suffer from these and those."

I suppose "these" and "those" refer to his wife and daughter. Another man writes to make an appointment: "Please see me so I may be able to show some of my grievance about the sickness of my wife for which I shall ever remain thankful."

We have a convenient and well-equipped dispensary building, with operating room, office and wards. Now what we need is some strong, enthusiastic, self-sacrificing young "lady-doctor" (as she would be called out here) to push this medical work to its fullest possibilities. She would need to be some one independent of salary, for the mission estimate for this Station creaks and groans with what it already has to carry.

A little child-wife of twelve years was brought me in a palanquin. The happy party went off a few hours later with mother and baby, a girl, in the palanquin. The grandfather called to-day to inform me that the baby has just died. As the little mother had no milk, they gave the infant honey. Is it any wonder that one, out of every four children born here, dies before reaching the second year?

My sister's school in the city is prospering finely—over 150 names on the roll—and daily attendance, (since fever has subsided,) of close on to 100. Frequently rather than miss school, the children have come shivering with ague, and had to be sent home.

Anna M. Fullerton.

From a Teacher's Report, 1908

Summary. — Superintending Furrukhabad City Girls' School, teaching daily Bible lesson there, visiting parents, superintending Barhpur Sunday-school and teaching a class of boys, playing the organ at three Sunday services, conducting an English Bible class and choir practice of boys once a week, spending half an hour to an hour daily with the Indian pastor in language study, helping my sister in her medical work, visiting patients, buying dispensary supplies, directing the studies of our young helpers,—these have been some of my duties during the past year.

CITY GIRLS' SCHOOL—TWO SIDES.

Difficulties:

(1) High salaries are now offered by Government to better educated women and girls, both in educational and medical departments.

(2) Prevalent ideas of early marriage for all girls in India.

(3) Home opposition to religious influence. One little girl being seen to ask a blessing at mealtime, her family exclaimed: "Just look at that child! We must not allow her to go to the Christian school any longer."

Encouraging Signs:

(1) Teachers occasionally continue to assist in school after marriage.

(2) Three or four married pupils continue to attend school "*at the desire of their husbands' families.*"

(3) Some non-Christian girls ask permission to join in the benevolent contribution of the school. "Twice they have made requests for prayer."

MISSION RESIDENCE FOR SINGLE WOMEN, FATEHGARH.

MEMORIAL DISPENSARY on the left, Dr. Anna M. Fullerton in charge. It fronts the mango grove where, during doctor's hours, *garis*, *ekkas* and *doolies* of *purdah* patients are waiting.

(4) Some pupils openly witness for Christ in their homes. "One little girl refused to have anything to do with idol worship in the marriage ceremonies, and told some of the guests that she worshiped the one true God." "We know of several non-Christian homes in which the Bible lesson for the day is always repeated and Christian hymns are sung."

CONTACT WITH MOHAMMEDANS.

Opportunities of helpful service have sometimes come to us on our way through the city, in going from house to house. Here, we find a poor dying woman lying in the doorway of her house with no one to minister to her wants. Asking her name, we are told that she is the mother of Moses, a Mohammedan, who has gone to his village and left her. Some one is found to care for her and her case is reported to the authorities.

Passing the market square, we come upon two Mohammedan widows with five little children. The husband and father has just died, and they have been turned out of their home by the landlord and their possessions seized. "Is there no Mohammedan here to help them?"

"They are strangers in the city, having come from Lucknow," is the reply. "We would contribute something, but who will take the trouble to make the collection?"

"I will," we answer, and we go from shop to shop, receiving two pice here, an anna there, sometimes even a two-anna bit, until the sum of three rupees and two pice have been collected and all the Mohammedans on the street have been called upon. Of course we have a following of small boys deeply interested in the proceeding. Every contribution is added to the total, by them, and is announced in ringing tones. Finally, the family is conducted to the chief of the police, a Mohammedan, and the money given into his hands with the request that he and his friends add to the sum and send the family back to Lucknow. That very evening the needed sum is raised, their possessions are restored to the women, and they are on their way to their own people. Those who have contributed to the purpose have become more our friends than ever, and we know that our time has not been lost.

Mary Fullerton.

Substituting at Ferozepore Hospital

It is just a year since I came here. We have no trained assistants, but our matron wanted to learn compounding and was very helpful in that branch. Besides her, we employed two other Christian women. One of these was a Hindu widow whom a Christian girl had rescued from a life of shame. She is herself an earnest Christian now, and tries both to do nursing and assist the matron.

One very interesting in-patient was a Mohammedan woman who had an operation for cancer. She came with half a dozen members of her family who camped under the trees. She was a very strong-minded woman, who ruled the whole family, and they willingly obeyed. They gave liberally for her treatment.

When she found out that I did not keep the fees for myself, but that all money and valuable presents were paid into mission funds, she was very indignant. So she had a pair of wonderful shoes made for me. Alas! they were too small. They would match a pair of olive green silk socks which a Pathan lady gave me last summer. (I *had* a present of socks once which were not a pair.)

A Hindu girl of ten years, suffering from a disease which had deformed some bones, was another in-patient. Hers was a very sweet face. She was fond of singing and always came and joined us when she heard our voices. We used to sing the Psalms as they have been translated into Punjabi by the U. P. Mission. The Christians are very fond of singing them and she, although a Hindu, liked to learn them. Her special favorite was the first Psalm. We were all fond of the child and were sorry to see her go away.

A sad case was that of a Sikh woman. She was brought in one day, threatened with peritonitis. These symptoms were relieved and, on the fourth day, she seemed on the road to recovery. But she had the firm belief that the spirit of her husband's deceased first wife was annoying her. A second wife always wears the picture of the first wife around her neck. It is on a piece of silver. To be sure, all these first wives bear such a wonderful resemblance to one another that their own mothers could not tell them apart. Our patient's husband said her illness began after she had been under a *pipul* tree, which you know is a sacred tree. She had heard the spirits whispering in the tree. All the fifth day in the hospital, she lay without speaking. A wise man performed incantations over some ashes and she was made to swallow this powder. Next day she seemed better, and answered questions. The ashes had been beneficial! The day after, she screamed most of the time and seemed to be fighting something away. She was unconscious the next day, and died in the evening. She was laid on the bare brick floor to die. I firmly believe she was *frightened to death* by some idea she had of spirits.

Mohammedans believe in performing incantations, too, and will call in a priest to write a verse from the Koran, which is then bound about the arm or some other part of the body. But nowadays one sees some, not many, Hindu and Mohammedan women who do not believe in this remedy. A Hindu woman whom I was attending in confinement called out, "Oh, Ram, wake from sleep and help me!"

WARD FOR TUBERCULOSIS CASES, RAKHA SCHOOL
Photograph sent by Miss Forman.

One branch of medical work here is the training of midwives. Lady Curzon was much interested in having the indigenous *dais* of the country trained according to Western methods. It is not easy to get hold of these women, for they have no desire to change their methods. The Victoria Memorial Fund provides a remuneration of about one dollar and thirty cents a month, for a woman who wishes to take Western training. But one must go to the city to teach them; they will not come to us.

Emily Marston.

Doubtful Economies

"Cutting down expenses." We use the expression all the time, and when we are not saying it, it is ringing in our ears. Will it be possible for Rakha School* to meet expenses on the estimates allowed for the coming year? We did not succeed in the attempt last year.

We are always having weddings. Our school-girls go off our hands, easily. Eleven rupees ($9.66) seems a considerable sum to pay for each trousseau.

* At Fatehgarh.

We must cut down our expenses. Each bride has always had a lace border around her veil. The lace is coarse but effective and is dearly loved by brides. Doubtless it helps in making their departure easy. It costs 10 annas (20 cents). Here was a needless expense, so our girls have lately gone to the altar, the happiest and most exciting occasion of their lives, without the usual lace. Not a complaint has been heard, but as I looked at our last plain bride it seemed almost a mean way to accomplish our end.

Rats, rats, rats, *everywhere* rats! We have kept traps and we have kept cats, and still are overrun with rats, rats, rats. It is due to no carelessness that they get into even our flour boxes, for though tin-lined they are old and no longer rat-proof. We dream of sheet-iron bins. Worse still, rats have fleas and fleas carry plague and plague causes sudden and dreadful fatality.

Tuberculosis has been for many years the bane of this school. We have had it stamped out a few times. Again it appears. Lately, outdoor treatment has done wonders. Various games and exercises have been started, and, at last when football came, the girls took to it as to no other sport. Result: the ball was soon kicked to pieces, and where is the money for another football?

Funerals are expensive, too. No undertakers and no ready-made coffins in India. The carpenter must be called. The boards are often heavier than necessary and, to avoid a midnight funeral, no time can be spent in planing boards.

RAKHA ORPHANS
Plates in hand, in search of rations.

"Expense" again sounds in our ears and people *can* be buried without a coffin. Yes, we can leave off the lace border, do without a football, and spare the coffin; but flour bins are a necessity, for even Rakha babies *must eat.*

Emily W. Forman.

Christmas Dolls, 1908

Oh, if you could have seen the joy of this Christmas Day, made a hundredfold more joyful because of dolls which were a part of those originally intended for Mrs. McGaw! Please tell all the little girls and the young ladies of Rochester, Indianapolis, Lancaster and Newark that they would have been amply repaid for their many dainty stitches and their labor of love, just to see the shiny black eyes sparkle and the cuddling of the dolls this day.

Christmas, last year, was counted a failure in the schools of Monday district and Sunday district, because they had no dolls, so to-day's distribution was doubly prized. After our exercises this morning in Monday School, one little girl placed a pretty garland around my neck. At the same time one of the teachers said in a stage whisper, "Her father says to give *her* a doll with eyes that open and shut." So you see girls are the same the world over. A few of the larger pupils did have the open-and-shut-eye kind and they hugged them with true American-girl ardor. Some of the dolls went into the Maharaja's family, where Mrs. Irwin has charge of the little princes and princess. At a children's party given to-day at the Residency (British) these little royal children were as happy over stuffed stockings and guns and trains as if the cares of a State were not one day to rest upon their shoulders. So dear friends at home have made happy hearts in Kolhapur, among Hindus and Mohammedans, in the Palace, and in my gem of a Nursery where little orphaned black-eyed darlings hear the Bethlehem story from babyhood.

At least one doll was brought to church this afternoon. The little mother is the child of a Christian and thought that where *she* went, her doll should go. I fancy many are sleeping in little brown arms to-night. Thirty of the dolls went to Kodoli. For these Miss Foster sends hearty thanks.

All the dolls were beautifully packed in America and came in splendid order I was thankful for the heavy brown paper used to line the boxes. In one case the white ants had decided to take toll, but they ate only the paper and just touched a few of the dresses.

The programme for the day began at 7.30. The Alice Home Women (nineteen) and Nursery children (twenty-seven) met on our front verandah. Dolls held the place of honor. Boys had balls or trumpets; women received a little calico bag with a comb and a cake of soap. Eight had new hymn-books; three, Bibles. Bananas for all. At 12 M. I went to Somvar School. Dolls again in evidence. So excited were the girls, they could think of nothing but getting to that table whereon the dolls were spread. At 1 o'clock to Ayaditvar School in another section of the city. Both schools were packed with visitors to see the children in their dialogues and songs. The grown people were as much pleased with the dolls as the children were.

At 4.30 church service in town, with a Christmas sermon by Pastor Shivramji. At 5, a children's party was on at the Residency. I went for a little while and saw the tree, a real fir bough. With a Christmas dinner at Mrs. Simpson's, our day ended—a glad, busy, happy day, as at your end also, and full of a joy too deep for words.

A. Adelaide Browne.

Dolls are often a part of the wedding dowry and go with the little Indian Bride to her new home. These dolls were sent by friends in Woodland Church, W. Phila., to pupils of Miss Atherton (now Mrs. Samuel Dickey) when she was in Fatehgarh. Photograph kindly sent by Miss Mary Fullerton.

And still the dolls keep coming, much to the delight of Jagraon school-girls. Twenty-eight of them, big and little, were made blissfully happy at Christmastime by some of those same American dolls of which we have been hearing from time to time in WOMAN'S WORK. Mrs. McGaw sent us some last year and we had a few left over, and then Dr. Emily Marston brought out an installment. Together they made enough for Christmas again this year. Twenty-eight grateful children wish to send their salaams to all their friends across the sea, who took so much trouble in dressing the dolls and sending them out. You can hardly imagine the joy which a doll affords to these people. They nearly went wild the first time they saw one.

Mary C. Helm.

Distinct Responsibility.—Punjab Mission prints a scheme showing the proportion for which it is accountable in the province and, on that basis, declares that, *to establish present work,* 29 women missionaries, 17 men (married), and 216 Indian workers are required; that it demands a total of 384 missionaries against the present 68, and 1,962 Indians against 234 already in service *to advance* at the rate of one pair of missionaries to every 100,000 souls.

A Detail of Medical Work in Lodiana

One of the most delightful things that happened the past year, was the actual starting of a most important class for the training of hereditary *dais*, or native midwives. For years attempts have been made, at intervals, to get some hold upon these women in whose hands is almost the entire lying-in practice of the city. Prominent men had been seen,—the husbands and fathers of those whose condition was often rendered frightful by the ignorant treatment received from these women; city officials had been interviewed. All to no purpose. Nothing seemed to arouse any public sentiment in favor of proper training. The indigenous *dai* held to her own ideas. Why should she bother to learn the Miss Sahib's ways? Her own were good enough.

It so happens that the Inspector-General of Civil Hospitals in the Punjab is very keen about the training of Native Midwives and, yearly, his inquiries have included the question as to how many of the *dais* in our class at the North India School of Medicine were indigenous. For we have a large class of Mohammedan and Christian women in training for midwifery, but the hereditary *dai* always held aloof from joining this class. However, at last, instigated by the Inspector-General and backed by funds coming through Government channels, a plan was drawn up last summer and went into effect just about the time the thermometer registered the highest. Behold now the dream of years is realized! By holding the class at the time that suits them, in a place of their own choice; by paying them each time they are present and promising a certificate, together with a prize, if they pass an examination at the end of a three months' course, they are actually started in the path toward enlightenment. Several trips had to be made to the city before operations began. The *dais* hung back; public opinion had great weight, and this was undoubtedly a departure from ancient custom. Finally, one Mohammedan woman actually presented herself and was instructed through a single lesson. She is proud now of having been the first. The next time two more appeared, and after that women joined in twos and threes, till we had to say no more could come. Fifteen were as many as could well be taught together.

We pictured to ourselves a small group of old women more or less stupid, chiefly more. To our grateful surprise, those who came were young and for the most part bright. So we woke up to find ourselves popular, and what fancy had painted as an up-hill plod is turning out to be easy and delightful. We were not taken very seriously at first; money and fun were what the young women came for. What a volume of noise they could make! It was something like trying to teach a class of unruly children in the slums. But in spite of themselves, they grew more and more interested. They had a practical experience upon which we could build. The chief thing was to teach them what cleanliness means, and its value; to set in order the knowledge they already possessed, and add to it somewhat by showing how to substitute good methods for bad. When it came to demonstrating on the manikin, they have been seen to give such quiet attention that one could hear a pin drop, every head bent to the closest interest.

I believe we would have considered this first three months' course a success, if we had been able to teach them the value of cleanliness alone. Doubtless there was not one among them but had watched many a patient succumb to fever after confinement and, doubtless too, they never associated such an outcome with their own unclean hands. We had to persuade them of the *danger* of dirt, not only seen but unseen. We had to convey to their minds what germs are, and how we know there are such things. Fortunately we had a large colored chart of germ-pictures and, to show how we are able to see them, we took a magnifying glass and made the students look at themselves, their garments, etc. The brightest of them, if not all, can tell you the appearance of the tack-headed bacillus of tetanus, like a flash. Soap, water, and antiseptics have got now a place in their mental outfit which we believe will find a place in their practice.

Just before I left India, this first class had gone, one by one, before the Civil Surgeon of Lodiana for examinations. Before she is eligible for this favor, the *dai* must have shown to us, or to some

one deputed by us, a certain number of her cases. I believe every member passed.* Two more advanced courses follow if they choose to go on.

One of the most beneficent results of this class is that the trained *dai* can recognize difficulties, and will know when outside aid is needed. We have won her confidence, which is a long step, and already we are reaping the benefit. Since coming away, I have had word of one of this first class bringing to Dr. Brown an operation case, for the most serious procedure known to obstetrics. Mother and baby both lived. It is the first case of the kind from Lodiana city. This success will undoubtedly bring more such cases, for they abound. The worst is past, for our dream is coming true.

Mary R. Noble.

*There was some doubt about one, and I cannot state the final decision.

India's Greatest Need

The writer is a daughter of Christian Indian parents and is at present studying in one of the Women's Colleges in America. Her mother, who died many years ago, was one of the ablest and most helpful women in the church at Ferozepore. Her father, the late Rai Maya Das, Rai Bahadur, was in charge of the district canals for twenty-five years. At his death, three years ago, his warm friend, Dr. Frank Newton, wrote a charming sketch of his life, describing him as "a whole-hearted Christian" who "never cherished resentment," who rose at 5 o'clock in the morning for prayer, who was respected by all classes.—EDITOR.

There are altogether 300,000,000 people in India; of these, about 149,000,000 are women. More than half of this number are blind worshipers of useless gods.

Suppose that you, reader, had a daughter, a sister, a friend, and you were pleased to instill into her mind from her very babyhood that she was no better than the cow in your barn. Suppose, I say, that instead of teachers and training you fed her mind on superstition, taught her that the god she worshiped asked her to live a vile life. Now that the child is a woman, what is she like? Stop and think for a moment—what would she be like?

There are 149,000,000 women in India and more than half of them have minds that have been dulled and natures that know no self-respect. A child of the slums was brought to me dying of consumption. She had always lived in a debasing environment. In my compassion I took her into my own lovely home, surrounded her with all purity and sweetness. She must associate with only the highest and the best. But, in my anxiety for her surroundings, I forgot her disease. Did I take the wisest course? I owe much to my religion, the religion of Christ. It drew my father out from the ranks of Hinduism; it has molded my life, I could not live without it. Yet, I say, educate the women of India along with the very first teaching of religion, and give them a thorough education while you give them the teachings of Christ. India greatly needs the education of hand and mind and heart, and best schools need not hinder the progress of Christianity.

My father did not change his faith through direct preaching. He had education; he was wont to take the view of the agnostic. During a purely business call upon a missionary, he was impressed by the beauty of the life of that true servant of Jesus Christ, and yet not a word was spoken about religion. Again, India to-day, the awakening, young India, is hostile to the foreign element. Yet I know of a young American, a Christian through and through, who is living among the student body. He makes no show of his religion, but the young men who were at first suspicious of the foreigner now come to him with their troubles, doubts and questions, and he is serving Christ by doing as, I believe, Jesus himself would have done in his place. There are many similar cases which I could cite, but we all know that the truest servant of Christ is one who not only uses the right moment to speak for his Master, but one whose life carries out His precepts.

Send out deeply Christian men and women to India. Let them clear the minds of the men and of the women who have had the smallest chance for education, and when the teachers have lived the right life and have used the opportune moment to speak of their Master, mark what will happen. Not only will hostile India be reconciled, but we shall have intelligent, enthusiastic Christians in the Church of Christ.

Dora M. Maya Das.

Distinct Responsibility.—North India Mission avows its duty to give the Gospel to 7,000,000 out of 47,000,000 of people in the United Provinces and declares itself "unable to omit from its calculations any section or village of its field, any caste, class or individual." To discharge this duty would require, for the next twenty years, an annual addition of (Americans) three single women and four men, of $10,000 for land and buildings, of $3,700 increase on salaries to Indian workers.

Ratnagiri Station—I. Touring

To-day, we are to break camp and return to Ratnagiri to prepare for Christmas. Four weeks ago Miss Unsworth and I, two Bible women and three evangelists began a tour among the villages. As we were about to start, one objection after another was raised against the places where we had proposed to camp. The road to one town was impassable with *tonga* and ponies; at another town there was no suitable place for our tents, no shade; "Government was building a bridge, and there would be dust, smoke,"

OUR KITCHEN AND COOK ON TOUR.

etc. However, we committed all to our Guide and went forward. We could find no place for the sole of our foot at one point, twenty-seven miles away, where we wished to camp; so, taking it that our message was "Go forward," we went on, seven carts strong, besides our *tonga* in which were Miss Unsworth, myself, the driver and an old servant. One cart was for the widows who sew. Miss Unsworth had to bring them along.

We have had three different headquarters and reached 46 towns and villages, or about 105 hamlets, as villages here are made up of small hamlets according to caste. We were deeply impressd with D—— as a center for mission work. About thirty-five different villages can be reached from there. We were able to use the ponies nearly every day as roads were good. We find it the best way to rise very early and start off before daylight, so that we can reach a village before the heat of the day. I am glad to say that, to few, did the Gospel story seem entirely new. Among those who had never heard before, was a woman who listened in amazement for a time, then hopelessly exclaimed, "How can I, a fool, understand these things?" It was pitiful to see her wistful face. She seemed to have ordinary intelligence, but no doubt had been called names so long that she now thinks them appropriate.

In one village, they earnestly asked for a school and will build the house if we provide a teacher. I immediately wrote to Mr. Wiley and he came out, riding all night in a springless bullock cart, and made arrangements to open the school. Other villages are making the same request. But the people seem very slow in accepting Christ as the only Saviour. One special ruse of Satan's is to say: "Your religion and our religion are all *one*, only we use different names. You say God, Mohammedans say Allah, and we say Dave; or you say Christ, and we say Krishna." Everywhere we confidently affirm that the name of Jesus is above every other name, and that there is salvation in none other.

Miss Unsworth is getting a little nap on the bare ropes of her cot. Last night neither she nor I had much sleep. A jackal, a rat and other little things disturbed us, but we are happy.

Amanda M. Jefferson.

Jan. 22, 1909.—Yesterday Miss Unsworth and Miss Jefferson, with Bible women and helpers, tent and touring requisites, started off for their second month in the villages. They go south towards Rajapur.

II. Five Schools.

Rev. and Mrs. A. L. Wiley returned from furlough full of enthusiasm and zeal and again took up the orphanage and *Station School.* The latter is attended by our Christian boys and girls. Mr. Wiley is at Pali for a few days looking after the building of a new schoolhouse and a bungalow. The schoolhouse,

so far, has been a shed which was scarcely a protection from either rain or the Indian sunshine. The school has had vicissitudes, for some evil-minded peo-

ON SEA VIEW VERANDAH, RATNAGIRI.
All the photographs are from Miss Jefferson.

ple tried to break it up, but it is doing well. Govindrao, one of our oldest evangelists, lives in Pali and visits surrounding villages with the Gospel message. Funds have been given for opening new out-stations, and it is hoped to open two, in the near future, in different directions from Pali, which seems a geographical center from which to branch out.

The school for caste children, in the Bazaar, is in care of Miss Unsworth. Its results reach into the villages, as the girls marry and scatter in various directions. Miss Jefferson has a good *school at Ambe Seta.* The new master has about forty children and both he and his wife teach in the school. My *school at Patavne* has about eighteen pupils who come regularly and are learning well.

III. Home for Widows.

Miss Unsworth has charge of the sixteen women. They are employed on the rice industry, nice sewing, or only sweep and grind. They were raw material when they came, but are improving and growing in grace.

IV. A School Event.

Scripture examination is going on in the schoolroom. Malinbai sits near me. She is the daughter of one of our oldest helpers and has grown up in our schools. She assists in teaching the widows sewing and does beautiful drawn-thread work herself. Malinbai is also an earnest Bible woman and loves to go about telling the story of Jesus. She has had exemplary home training and is an example to others. Next to Malinbai sits Shanti (Peace). She came to Ratnagiri as an ayah, married, became a Bible woman and now is a teacher. A girl from the orphanage sits next. She was taken during the famine eight years ago. The boys are on the other side of the room. Among them is a young man, Joshua, a brother of Malinbai; his paper is to be in English, while all the others are in Marathi. If he passes his final examinations he will go to college.

This examination was arranged by a committee of the Presbyterian Church in India. Our scholars have also taken examination on the International Sunday-school Lessons. Most of them have several certificates which they have received year by year. The people here are well taught in Scripture. Mr. Wiley has made great effort to have schoolmasters and all study the Bible, and it is encouraging to see how much they know. Our Station decided to have Government examinations in our schools; it is good for both pupils and teachers. The Inspector here is a Christian, was an elder in Presbyterian church, Poona, and has much influence among our people.

Emily T. Minor.

STONE SCHOOL-HOUSE AT AMBE SETA.

LETTERS FROM MISSIONARIES

INDIA

MRS. W. H. HANNUM wrote from VENGURLE at the beginning of the year:

You will sorrow with us in the death of

DR. J. M. IRWIN

who so faithfully served the Board and the Church in this Mission. The memory of his sterling qualities, his noble example in working up to the limit of his strength, and his lofty ideals for himself, his school-boys, and the Mission is a stimulus to us all. The approaching end was no surprise to him and he had fortified Mrs. Irwin for the trial. He surely

FOUGHT THE GOOD FIGHT.

Returning from furlough, we reached Kolhapur October 21, and it was a keen pleasure to greet the friends again and attend Annual Mission Meeting. Dr. Irwin led one of the prayer meetings on "Living Christ," a meeting long to be remembered.

November 7, we reached Vengurle. We were warmly welcomed back, and it is good to be in harness again. We find the Station in a very prosperous condition. It did our hearts good to be present in the Sunday-school which meets on the verandah of our bungalow (we have no church building in this town) and to count nine Christian men, thirteen Christian women and their thirteen children, besides the five missionaries and our little ones. The Sunday-school secretary reported that, at an earlier hour the same morning, 29 children had been present in a school-house a mile and a half away; 27 in the school-house three miles off; 32 in another a half-mile distant; and three in the Mahar school one-fourth mile away. These

NINETY-ONE CHILDREN OF HEATHEN PARENTS

had studied the Sunday-school lesson, recited the golden text and sung Christian hymns that morning, under the leadership of Miss Ferguson and three school teachers. I could not help letting my thoughts wander back to my first Sunday-school in Vengurle, eight years ago, when three Christians, three children and our family constituted the whole number. At that time there was not a mission school in Vengurle. To-day we have four good schools.

Last month Mr. Hannum, our faithful preacher Tukeramji, and Chimaurao one of the teachers,

MADE A TOUR OF TWELVE VILLAGES

in this district. The gospel message was received with favor, and many friends of the Hospital in Vengurle were found. One grateful patient assisted in finding the most suitable place for securing a crowd. He took our party to his house, courteously served cocoanuts for refreshment and, as it was then dark, guided them back to camp. The Government sold its old disused hospital building to Dr. Goheen for the small sum of 300 rupees, and made a grant (free) of a tract of seven acres of land to be used for other buildings. Dr. Goheen put the old building in repair and now we have a men's ward and a women's ward, both full, and operating, consulting and sterilizing rooms. Dr. and Mrs. Goheen have made many warm friends in the town, and the people show sincere gratitude for the doctor's untiring efforts in behalf of the suffering. A little rented building still serves for a dispensary, and every week

HUNDREDS OF PATIENTS

and their friends hear the Gospel message while waiting their turn for treatment. Two or three times a week Miss Ferguson, our energetic, faithful "Miss Sahib," has a quiet evangelistic talk with the women patients as they sit outside on the dispensary verandah. It is not an uncommon thing to find that some of the patients have walked from two to twelve miles to the kind white doctor. We hold Sunday service in the dispensary waiting-room as we have done for years.

AFTER FURLOUGH.

DR. MAUD ALLEN wrote from FEROZEPORE, Jan. 21:

We arrived at Ferozepore at five o'clock on the morning of Jan. 9, a rather trying hour for our friends, but it could not be helped. The following Tuesday I went with Miss Clark to

A LARGE SIKH MELA

which is held yearly at Mukhar. We took a small tent and a couple of beds, and boarded with a Hindustani worker. It is difficult to see much of the women there, for should we speak to them outside so many men would gather around they would not listen. We were called into only one house, so we spent the day selling books. I was amazed at the friendliness of people. After all the anti-foreign feeling, I expected to see at least, indifference.

EVEN MOHAMMEDANS

showed an interest in our books. One man said he had no rest in his heart. Another Mohammedan who bought some books said "they must be about Christ." A young Hindu went back with us to the house to get a New Testament which he paid for. On the second day we were obliged to return home, but at the railway station we sold more books and at another station also, where we changed cars. There we met several interesting Hindus. One was so disap-

pointed at our not having more books, (for they were about all gone by this time,) that I promised to send him a catalogue.

WE WERE TREATED

with the utmost respect, and almost every one seemed willing to accept what was known to be Christian literature. I am, now, hard at work

IN THE HOSPITAL

here, and Dr. Marston, who had charge while I was on furlough, is getting ready to leave. The weather is perfect and the village people are flocking in to the dispensary.

VENEZUELA, S. A.

MRS. T. S. POND of CARACAS wrote Jan. 23:

Venezuela has been very much before the world these past months, and the changes in Caracas within a few weeks have been so rapid and radical as almost to take one's breath away. We are hopeful for the future, yet difficulties in the way of permanent peace are very great. There are too many office seekers here. We wish the new ruler were a truly good man as we count goodness, and that he had not spent so many years of training under Castro. Still he is far ahead of the "little Tyrant" who had absolute control over the lives and property of his subjects for nine years; who by poison, shooting or torture in prison put away those who opposed him. If we did not

HAVE ABUNDANT PROOF

we could not believe the tales we hear of cruelty and oppression. No wonder the very faces of those we meet in the streets show their relief, and a cheerfulness and hope we have not seen since the first year of our residence in Caracas. Uncertain though the future may be, we are thankful for the present with its greater opportunities and wish that a strong force of missionary workers were sent to improve them; this beautiful land with many

DEAR PEOPLE WHO ARE WORTH SAVING

ought to be taken possession of in the name of our Lord, and to Him should be given the honor and worship which is now bestowed upon His mother Mary. Mr. Buchanan is working day and night investigating U. S. claims and conditions here. He has communication with Washington by wireless and cable. Through all the demonstrations, riots and mobs

FOREIGNERS WERE NOT MOLESTED.

Wrath of the people was entirely against Castro.

PERSIA

MRS. J. G. WISHARD wrote from TEHERAN, Jan. 30:

It seems impossible that only the other day Dr. Wishard and I told you good-by in New York, and here we are in Persia at work as though we had never been away. On the Caspian we encountered a pretty severe storm for our little seven-hundred-ton boat. Our Tartar captain thought "the name of the ship" had a good deal to do with our safe arrival, for across the bridge in large letters

WAS WRITTEN THE WORD "ISLAM."

To my mind, it takes faith in a religion other than Islam for one to trust his life, in the winter season, to one of those little Caspian boats commanded by a Tartar. The business of this boat, which is owned by a Mohammedan and has a Mohammedan crew, is to carry European goods, European civilization and, let us hope, the Christian religion to the Orient. It made us long for the day when the name of our Lord shall be written on these ships. After a year in the homeland

ISLAM SEEMS TO ME DARKER THAN EVER.

The hopeful sign noticed is that the people themselves are beginning to realize how dark it is. This is shown in the demand for education, which is becoming almost a craze in many places. Schools are being established, good, bad and indifferent. Ours and those of C. M. S. are the only Christian schools in East Persia.

What but the love of the Master could take such people as Mr. and Mrs. Schuler and Dr. Frame into a climate like Resht where it is not unusual to pass

FORTY DAYS WITHOUT SEEING THE SUN?

They are happy in the great work they are doing. In the highlands at Kasvin, we found Dr. and Mrs. Lawrence and their two dear little girls doing a splendid work, all alone in the heart of the city. I mention little Grace and Annie Ruth, because they insisted upon attending prayers at the dispensary each morning This greatly pleases the Persians, who love children. On the overland journey of two hundred miles, we found plenty of snow. We reached Teheran after midnight and

POUNDED THE CITY GATE TILL

the sleepy gatekeeper awoke and let us in. We found our house in order, thanks to Dr. Mary Smith, and even at that late hour sat down by our own blazing hearth and read the good letters awaiting us. I need not tell you that our hearts went back to Wooster, that night, where our dear children were left. Dr. Wishard began hospital work the next day, a large number of cases having waited for him. There is quite enough work for two doctors. Many of our Persian friends are scattered since the revolution and riots. The Shah still remains out of the city in a broken-down palace, where it is said superstition keeps him, because upon going there last June, he gained his victory over the Liberal forces. This park was formerly known as "The King's Gardens," but now is called "The Abode of Victory," and a new palace is to be built there. At Teheran everything remains quiet, and there seems to be no danger for foreigners. Poor people are the sufferers; money is scarce and there is almost no work. Business is largely suspended. Meantime, the Court party is trying to dissipate the gloom by giving receptions and costly dinners to the diplomatic people, the foreigners and high class Persians. The trouble is not, however, with these classes, and the medicine is being given to the well and not the sick.

HOME DEPARTMENT

PROGRAMME FOR JUNE: OUR SOUTHERN NEIGHBORS

Sketch outline map of Mexico, Guatemala and South America, following maps in *Historical Sketch*, p. 27, and in WOMAN'S WORK of June, 1908.

Print legibly on blackboard extracts from *The Distinct Missionary Responsibility of the Presbyterian Church*, the Board's Bulletin, etc., such as:

"The Presbyterian Church has the only Protestant work in Colombia. . . . During the summer word came that the church building was so crowded it looked as if the walls would have to be removed to accommodate the people. . . . Americans visiting there were struck with the large attendance at midweek service. . . . The evangelical door that is most open to us in Colombia, and at which 4,000,000 people are eagerly waiting, is liberal Christian education."

"In Brazil we have one missionary to 400,000. . . . In one town where four years ago there were no Protestants, church members have prepared their own worship-hall with no mission aid."

"The Presbyterian Church is responsible for 2,500,000 unsaved in Mexico. . . . The entire country is accessible and in many places a cordial welcome awaits us. Shall we advance? Or shall these hundreds of thousands remain in their ignorance and idolatry?"

Read Matt. vii : 15-23.

Sing "Go, labor on, spend and be spent."
"There's a wideness in God's mercy."

Have five short prayers for: Those who have known only Roman Catholic teaching; for missionaries carrying special burdens; for those connected by the *Year Book* with the date of your meeting; for pupils in schools, that they may give themselves to Christian work; for broad circulation of Christian literature; for our country's improvement of its new opportunities in Panama.

Apportion to three leaders the three divisions of the general topic, having each one choose her assistants in presenting the subject assigned to her.

I. Guatemala

a. Characteristics of people and country.
b. Brief summary of work done by Presbyterian Church.
c. Needs for the future.

II. Mexico

a. Items from Bulletin No. 18.
b. Summarize work done in schools at Coyoacan; Saltillo; Mexico City; Aguas Calientes. (See *Report.*)
c. Give extracts, orally, from letters by Mrs. Wallace in back numbers of WOMAN'S WORK: leaflet by her.

III. South America

a. Have individuals mention some of the well-known names of tried workers there, giving brief sketch of some special work done by each; Mr. and Mrs. Pond: the Chamberlains; Miss Dascomb and Miss Kuhl; Mr. and Mrs. Boomer, etc.
b. Sketch growth of the Church in Brazil, up to the fiftieth anniversary; formation of the Synod of Brazil.
c. Mention principal schools for boys and girls in Chile; in Colombia; in Venezuela; in Brazil, telling especially of the work of Dr. and Mrs. Waddell in the training school at Ponte Nova.

Read "Giving in Valparaiso," South American section of Board's *Report*, p. 462.

Sketch existing conditions of Roman Catholic Church in South America; the so-called "religious" festivals, the fanaticism of priests and their hatred towards Protestants; instances of persecution. Answer the question, "Why send missionaries to Roman Catholic countries?"

Outline briefly the action of our Government towards Colombia with reference to Panama and the Canal; feeling in Colombia towards Americans.

Use *The Continent of Opportunity*, by F. E. Clark, for pictures, customs and incidents of secular life. Refer also to back numbers of WOMAN'S WORK for June; *Protestant Missions in South America*, published by Student Volunteer Movement; *A Summer Journey in Brazil*, by A. R. Humphrey; *Latin America*, by Hubert W. Brown; *To-day in the Land of To-morrow*, by J. T. Moses. These and other books may be borrowed by addressing "The Foreign Missions Library, 156 Fifth Ave.," and payment of postage.

E. E.

HOLDING OLD SUBSCRIBERS

I have been much interested in letters from different Secretaries of Literature regarding the magazine, especially that one written from Washington and printed in the January number. This Secretary says it is the fault of the magazine that she cannot hold old subscribers; that, "the hardest problem to a Secretary of Literature is presented by the people who *have* subscribed and know the magazine and who do not care to renew." Now that is so contrary to my experience that I must say a word.

I have held the office of Secretary of Literature for nine years and have brought the subscription list from twenty-eight to one hundred and eleven, and in all those years I have had but five people decline to renew. Of course my list changes from year to year. There

are losses by death and removal, so it means constant effort to keep up to the mark. My aim is to add to my annual list rather than go behind and, except twice, I have been able to do so. Old subscribers are always ready, and of course *it is the magazine* and their interest in missions which make them wish to renew. Why should they want "politics" or "a serial story" or anything else except news from the field, in a missionary magazine? I have no patience with people who want a chromo with everything.

There is so much in WOMAN'S WORK—editorial notes, condensed news from the field, letters from missionaries, illustrations,—it is *full* of interest and there is nothing that can take its place. I do not have to present it in any particular way to *old* subscribers. I just ask them if they will renew and they say "Yes," at once. One dear old subscriber says, "Why, of *course*; I expect to take WOMAN'S WORK as long as I live," and often brings the money before I ask for it. To new people, I merely present it as the organ of the Foreign Missionary Society. Some need a good deal of urging and some bring up the old excuse, "they are not interested in *foreign* missions." How can they feel so, if they are interested in missions at all? Why make any distinction? All missions are one great work.

Just go on, WOMAN'S WORK, as you are doing, giving us earnest, helpful, broadening knowledge of the progress of work in foreign lands. And let us, dear Secretaries, make renewed effort; let us give loyal support to the magazine. Let us believe in it more thoroughly ourselves, then we shall inspire others and we shall not be confronted by the problem, "How to hold old subscribers."

(*Mrs. I. N.*) *Mary D. Field.*

PLAINFIELD, N. J.

A GOOD THING SHARED

The Secretary of Literature in the Northwest Board kindly permits us to print the Letter which she has but just now circulated among her corps of presbyterial secretaries.—EDITOR.

CHICAGO, February 6, 1909.

Dear Secretary of Literature:—

Enclosed you will find the large report blanks on which to make out your tabulated report as Presbyterial Secretary of Literature. Please follow carefully the directions given on the back of these blanks. The smaller blanks are for immediate distribution among your local secretaries of literature.

At your coming presbyterial meeting, I hope you will be well prepared to make a stirring appeal for our missionary literature. With an enthusiastic, hearty, helpful talk you will stimulate many to renewed endeavor for our foreign missionary reading.

Tell your local secretaries that: *The Year Book of Prayer for 1909* should be in every Christian household and used by all believers in prayer. Our missionaries' one cry is "Pray for us," our Lord's command by His apostle is "Pray without ceasing." Who is doing the praying, if not Christian women of our churches? One thing is certain, this book once used will be always used. The tie it makes between the home worker and her foreign representative is too sacred ever to be broken, once it is formed. If we really want to know our beloved missionaries, we must use this book of prayer. It brings a double blessing, on those that pray and on those prayed for. God help you to speak for this small but mighty book, with His own power.

Tell your local secretaries that: We are justly proud of WOMAN'S WORK. But do we urge its use as we might? Enthusiastic reference to special, helpful numbers of the magazine, or to some inspiring article, by the local secretary of literature, will beget enthusiastic readers. Could not more reference be made to the missionary news, and in the *same way* as we refer to our secular reading? Most distressing is it to see local literature secretaries, as they are called on at monthly missionary meeting, with a shake of the head make the statement, "I have nothing to report." The Board authorizes me to say, that each Presbyterial Society should inform its auxiliaries, through the presidents, that the Secretary of Literature should be heard from at each meeting, and her report be considered as much a part of the programme as the Secretary's or Treasurer's report. Suggest that these secretaries face their audience, and for the monthly meetings prepare twelve talks

of three minutes each. The following topics may be suggestive:

1. Can a woman be called interested in missions who does not read missionary literature?
2. What induced you to become a subscriber to WOMAN'S WORK?

(Have two or three women prepared to answer.)

3. Who receives the most benefit from Mission Study class?
4. How can we get *Over Sea and Land* into our Sunday-school? How many families take it in our church?
5. Conduct a roll-call with the responses taken from articles or letters in WOMAN'S WORK.
6. Ask each member of the society to pledge fifteen minutes, the following week, on missionary reading; have leaflets ready for distribution, also latest Bulletin.
7. How many know the names of our missionaries? Where can we find them and their stations? Ten cents will tell you all. Use the *Year Book of Prayer.*
8. Are we, in our society, interesting our fellow Christians in missionary literature?
9. Suggest a blank book for jotting down missionary news and recording missionary reading; also the use of a scrap-book in which, under different countries, are pasted pictures, maps and articles bearing on that particular field.
10. Prepare a collection of leaflets, extracts from WOMAN'S WORK and *Over Sea and Land* on the next monthly topic, and ask new speakers to use this material at the next meeting.
11. Give an imaginary conversation, or two, on a supposed telephone, concerning the renewal of subscriptions to WOMAN'S WORK. Have ready replies to objections: "Too busy to read," "No money," "Not interesting," "Dressmaking," "Clubs," "Children."
12. Ask the following questions:—Who is Miss Leila B. Allen?* Who wrote the introduction to *Year Book of Prayer for 1909?* What did Dr. Zwemer write? Who is Dr. Sailer? Who is editor of WOMAN'S WORK?

13. Propose in your September or October meeting that you have

A MAGAZINE DAY

in early November on a specified date. The Secretary of Literature acting as chairman, should elicit the aid of *all* the women of the society. With a definite, prepared speech, every woman in the congregation should be visited by a member of this Magazine Committee. Subscriptions to both WOMAN'S WORK and *Over Sea and Land* should be solicited and, if the day has been properly advertised in the church calendar, by posters in church halls and by the pastor, good results will be obtained. The whole day should be given up to this work. Luncheon should be served in the church, where reports of the subscription campaign could be given; a renewed effort should be made throughout the afternoon. Each woman should wear a badge, indicating her errand; and much enthusiastic planning should take place, to make the idea attractive and successful.

A word for Over Sea and Land.— It grows better and better from month to month, and any serious criticism from unfamiliar readers should have no weight with our literature secretaries. Its Suggestions to Leaders and its Junior Topics, alone, are worth the price of the magazine. The following quotation is taken from February issue:

"With this number *Over Sea and Land* begins the new plan of presenting Home and Foreign Missions on alternate months, instead of dividing the contents of each number between the two topics. The change is made to secure more adequate presentation of a subject than was before possible. We believe that the advantage will be evident to all readers. Each month we will suggest helps for both Monthly Concert subjects, for the benefit of those leaders who use only the Home, or only the Foreign subjects. We urge all those who are not pledged to a certain course to follow the subjects as given in *Over Sea and Land* and so avail themselves of the material we may give."

Talk up this magazine to your auxiliaries. Know it thoroughly yourselves, and help the children by giving them this blue book.

It was voted by the Board that expressage on packages of literature should be met one-half by the Secretary of Literature and the other half by the Board. New sample leaflets for your file have been sent out from the office to-day.

Very sincerely,

(*Mrs. Bryan Y.*) *Elizabeth G. Craig.*

*A more difficult question than was supposed when first written. See WOMAN'S WORK, March, first p.—EDITOR.

EIGHTH INTERDENOMINATIONAL CONFERENCE

The Conference of Women's Boards of Missions of the U. S. and Canada met in Park St. Church, Boston, Feb. 24, 25. There were 92 delegates from 28 denominations, who discussed questions and problems relating to women's administrative work in Foreign Missions. The only thing we forgot was the dividing line in creeds. Work unites. We began with prayer by "Mother" Butler, nearing her ninetieth year, and closed with prayer by Mrs. Capron who also laid the benediction of years upon us.

Mrs. C. H. Daniels, president of the Women's Board of the Congregational Church, presided. There was comprehensive interchange of thought and experience, in care of missionaries, in the treasury, in summer schools, in work with children, and a resolution of co-operation with Y. W. C. A. and Student Volunteer

Movement was approved. The Conference was in favor of a united missionary magazine for young people. A full report is to be printed.

(*Mrs. C. N.*) *Mary W. Thorpe.*

The devotional services were simple and helpful. A question full of interest was that of having a missionary magazine for children and young people (not to take the place of denominational magazines) which "should be as good as St. Nicholas," and be sold for $1.00 a year. Two capable editors have offered their services without salary, and a friend has promised $2,000 with which to launch the enterprise. The conference endorsed the plan, but referred it to a committee for consideration.

It was worth a journey to hear the Report of Central Committee on the United Study of Missions, noting so briefly and clearly what has been done since the Ecumenical Conference in 1900, by women united in study of Foreign Missions and having their own text-books. An outline of the books written, the number printed, work done on the same line for young people as an outgrowth, the number of classes and students was most impressive.

Attention was called to the fact that while most of the text-books had been planned for two years before they were printed, in nearly every case, by the time the book was in use its subject had been brought by special events to the attention of the whole world. The Congregational Board, which entertained the conference, was unfailing in hospitality and after the closing session gave the delegates a delightful afternoon tea. *J. V. C. Morse.*

THE RANK AND FILE HAVE SOMETHING TO SAY

YORK, Nebraska, Jan. 30, '09.

Dear Editor WOMAN'S WORK:

My February magazine has just come and dishes, beds and baking must wait while I read it.

I do not suppose WOMAN'S WORK is primarily intended for a humorous periodical, but how I laughed when I read about the dear woman in Washington who didn't see the point! Thank goodness, we women "out West" don't have to have things explained! Go ahead and depart from the literal whenever you feel like it. I thought that title, "How They Whine," particularly fetching!

CHICAGO, Jan. 30, 1909.

I simply cannot resist the temptation of giving you another view of the effect of the heading, "How They Whine," after reading that "nine-tenths" of us would not be able to appreciate the point. My mother and I both were attracted by the title. We read the extracts and agreed that the heading made the cheerfulness of the writers, spontaneous as it really was, seem even more so. It certainly impressed upon the stay-at-homes that they whine over many trivial things.

STAMFORD, Conn.

How I should whine if you were to always keep on the "crack of literalness"!

One of the One-tenth.

KNOXVILLE, Ill., Feb. 1.

Do not feel badly over the missionary leader at Washington who whines. I am almost sure every reader *in Illinois* would understand. WOMAN'S WORK is all right. AMSTERDAM, N. Y.

I am glad to see that WOMAN'S WORK keeps up to its high ideals as a missionary magazine. I am glad you do not make it a "fashion book" or "receipt book" and that no advertisements appear. It is just what the name on the cover indicates, a "Foreign Missions Magazine." There are no end of books in mission study reference libraries on manners, customs, religions, of all people. Books by missionaries and by travelers are found in any public library. Secular magazines are full of interesting accounts of animals and plants. Why should we use the few pages in our magazine for anything we can find in a secular paper? Keep on, dear Editor, and give us *the news from the field.*

We are not fond of quoting approbation of WOMAN'S WORK in its own columns, but the above letters are only samples from a sheaf of recent letters, which are too many to be individually acknowledged. We take this opportunity to thank the writers quoted, and others also, of Phila., Rochester, N. Y., Washington City, West Va., Ohio, Kentucky and Tennessee. We thank these friends for taking the trouble to express their kind feeling and for the good laugh which their merry letters wakened in our offices. There is not a perfunctory line in these communications, and we prize them all the more because, in almost every instance, they are from entire strangers. Only one busy Board officer has written; these are voices from the true rank and file in our societies.—And now,

A LAST WORD.

Since the above was in type a second letter, a charming letter, has been received from our friendly critic of "H— T— W—." It proves that her place is not among professional critics, for none of *them* was ever known to qualify

her fault-finding. The lovely spirit of this letter cannot be surpassed, West or East, and this will be well appreciated by our correspondence circle as they share with us the following passages.—EDITOR.

WASHINGTON, D. C., March 8.

Thank you very much for your kind reply to my letter. I felt rather ashamed at the time to put myself in that much-ridiculed class of persons who think they can "run the paper." And I should have made it clear, which I am afraid I did not, that I have always been an enthusiastic boomer of WOMAN'S WORK, to our society. I shall be still more so, and with more intelligence, since my correspondence with the office.

I am not really sorry I wrote, for the letters from the Editor and the Chairman of Committee made me feel like a part owner of the magazine as well as an interested reader. . . .

Very warmly and sincerely yours. . .

Missionary Dramatic Programs, by T. H. P. Sailer, for use in connection with "The Why and How of Foreign Missions," is another example of the Educational Secretary's versatility. Six Programs are given, each distinctly illustrating some one important phase. For instance: One Program represents *A Meeting of the Board of Foreign Missions;* another, *An Examination of Candiates for the Foreign Field.* The dialogue form of these Programs will be "taking" and that they are dignified goes without saying. A well gotten-up booklet of 40 pp.; 10 cts. per copy. Order from Educational Dept. of Board, 156 Fifth Ave.

COMBINATION CASH BOOK AND RECORD FOR TREASURERS OF MISSIONARY SOCIETIES

The King's business requires not only haste but order. We are therefore anxious to establish in all of our missionary societies a uniform system of keeping accounts, and to this end are publishing, at a very moderate price, the books necessary for treasurers of presbyterial societies, auxiliaries, bands and young people's societies. Please send for sample pages and for printed instructions for using the books. This system has proved successful in one of our largest presbyterial societies, and treasurers will find their work greatly facilitated by these simple, comprehensive records. Is it not time for the women of the Church to adopt strictly business methods in financial matters? PRICES:

For presbyterial societies (2 sizes, ruled for 3 pledges or more)	$1.25	postpaid
For auxiliaries, bands and young people's societies	.60	"
Receipt books (200 receipts)	.50	"
Receipt books (100 receipts)	.30	"

Address all communications in regard to these books to
MISS MARY W. KERR, 501 Witherspoon Building, Phila., Pa.

CHANGES IN THE MISSIONARY FORCE

DEPARTURES:

Feb. 26.—From San Francisco, Rev. and Mrs. Harvey Brokaw, returning to Kuré, Japan.
Feb. 27.—From New York, Mrs. A. C. Good, returning to Gabun, Africa.
March 4.—From New York, Rev. G. A. Landis, returning to Cent. Brazil, leaving his family in Florida, N. Y.

RESIGNATIONS:

Rev. and Mrs. Andrew Beattie, Canton Mission. Appointed 1889.
Miss Mary B. Cooper, West Japan Mission. Appointed 1903.

NOTES FROM HEADQUARTERS

The following helps are permanent and may be obtained from all Women's Boards—

On all the missions:—

Historical Sketch	10 cts.
Question Book	5 cts.

Schools and Colleges:

In China and India, 4 cts. each; dozen,	40 cts.
In Siam, Africa, S. America, 3c.; doz.,	30 cts.
Medical Series ....each, 3 cts.; doz.,	30 cts.
Home Life Series..each, 2 cts.; doz.,	15 cts.
Hero Series.....each,	2 cts.
The Year Book of Prayer, 1909	10 cts.

Mission Study Series No. 2:

The Nearer and the Farther East.
Postpaid, cloth, 50 cts.; paper, 30 cts.

Helps for the text-book:

"How to Use"	10 cts.
Pictures—Set of 24 half-tones	25 cts.
Maps—Set of three outline wall maps and a chart, postpaid	60 cts.
Library, seven vols.	$5.00

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10.30 o'clock. Prayer-meeting the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

PRAYER MEETING, April 20. Topics: *Our Missionary Candidates* and *India.*

LAST call before books close! Money must be received in Phila. on, or before, March 31.

AN interesting change in our Board of Directors has been the addition of Mrs. Woodruff Jones, who takes the place left vacant by the resignation of her daughter, Mrs. English. Miss Margaret Boyle, made a director a month ago, is already filling the office of Secretary of Literature.

THE usual spring letters have been sent to Presbyterial Presidents and Y. P. Secretaries, Prompt responses show much interest in the Foreign Missions Home Department, which meets a felt need.

MRS. JOHN R. SAMPSON is touring Tennessee. She will visit nearly all the Presbyterial meetings of that Synod and spend the intervening time with individual societies.

A RECENT visitor was Miss Ellen E. Dresser of Nanking.

THE departure of the editor of *Over Sea and Land*, Miss Leila Allen, from our territory, and from her many activities in the Presbytery of Elizabeth, means positive loss to this Society, but to the magazine, as Mrs. A. W. Dimock of Peekamose, N. Y., she will still devote herself. With our hearty blessing upon her, we predict that Catskill mountain air and the new partnership will bring great gain to *Over Sea and Land*. Note the change of address for editorial correspondence only; the business office is always 503 Witherspoon Building, Philadelphia.

THE success of the Mission Study Relay Conference seems a direct answer to the prayers of those who planned it. Two hundred registered, one hundred remained for the social and supper hour. The most popular class was that of the "How and Why of Foreign Missions," but all were attended by interested and enthusiastic students, even up to the last evening hour.

Results? It is too soon to tell, but more than one delegate went home with the determination to have a Study Class in her home church.

NEW *Catalogue of Publications* now ready. Leaflets: *Her Offering; Indian Impressions; Luchmi, A Little Mission School Girl;* each 2 cts., doz., 30 cts. *Mohammedan Zenana Life in India*, 3 cts., doz. 30c. *Question Book on India* (new edition), 5 cts.; *Gleanings from Report of North China Mission*, 1908 (illustrated), 15 cts. The last is a wonderful story of recovery and growth where eight years ago all seemed destroyed.

From Chicago.

Meetings at Room 48, 328 Wabash Avenue, every Friday at 10 A. M. Visitors welcome.

THOUGH this is the thirty-eighth year in which the Board of the Northwest will have met, the number of places in which the Annual Meeting has been entertained will still remain but twenty-one, since we have met twice in Indianapolis, Minneapolis, Cedar Rapids, Davenport and Springfield, four years in Milwaukee and Detroit, and eight years in Chicago.

ALL who expect to attend the meeting in Milwaukee, April 28, 29, whether as delegates or non-representative members, should send their names early, but once only to the General Chairman, that voting members may learn whose guests they are to be; and others, where convenient hotels or boarding places may be found. The Chairman's address is Mrs. W. E. Fitzgerald, 512 Terrace Avenue, Milwaukee, Wis. Cards of assignment will not be sent out before April 12.

THE Northwest Board received with sincere and profound regret the resignation of its President, Mrs. Albert L. Berry. After many and repeated efforts to induce her to reconsider, we were forced to accept it as final. Her service to the Board and to Foreign Missions has been of a kind which cannot be duplicated—capable, fearless, consecrated, with a grasp of the most difficult questions, yet always considerate of others, and leading with the sweet spirit of the Master. She gave unstintedly of her time and strength.

Mrs. Berry feels that for the future her best efforts must be given to her chosen work, Bible study courses, and already these correspondence courses are reaching a large number who desire a deeper knowledge of God's Word.

AMONG the missionaries who spoke in Room 48, as spring was coming on, were Miss Grettie Y. Holliday of Tabriz, Persia, and Rev. W. B. Boomer of Chile, S. A. The latter being asked if he had not a parting word to send through this page, said that what he wanted *most* from Christians was secret prayer, faithfulness as "intercessory missionaries."

AMONG our many causes for thanksgiving is this new instance of reflex blessings coming from foreign missions, that is: the timely aid given this spring by Miss Myers and Miss Mayo, as Field Secretaries of the Board, both trained on foreign mission ground to do difficult tasks joyfully.

LEAFLETS: For India — *Isabella Thoburn, Hannah Marshman, Satabai, a Child Wife; Impressions of India* (new)—these four, each 2 cts. *Suggested Program on C.E., Topic, Heroes of Missions in India*, free for postage, 1 ct.; *Our Work in Moslem Lands*, 5 cts.; *Invitation to a Mohammedan Missionary Meeting* (post card), 1 ct.; *The Dragon Stories*, 50 cts.; *The Modern Miracle Plant—Williams Hospital* (a work of art), 20 cts.; *Gleanings from Report of North China Mission* (fully illustrated), 18 cts.

Suggestive Studies for C. E., Missionary Meetings, 1909, now ready: *Heroes of Missions in India; Great Missionary Books*; *Heroes of Missions in China;* free for postage.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

THE Thirty-ninth Annual Meeting of the Women's Board of Foreign Missions will be held on Wednesday and Thursday, April 28, 29, in Park Central Church, Syracuse, N. Y. It will be opened with a meeting for prayer at 10 A.M., led by Mrs. Albert J. Abeel. The Chairman of Hospitality Committee is Mrs. Edmund A. Hudson, 338 W. Onondaga St., Syracuse, to whom applications for entertainment should be made not later than April 15. Board at hotels and boarding houses will be secured for others than delegates, who may desire to attend the meeting.

A cordial invitation to be present at any of the sessions is extended to all. A helpful and interesting programme has been prepared, with the hope that there may be a large representation from societies and auxiliaries to reap the benefit. The Credential Committee will be in the church at 9:30 A.M., to attend to enrollment of delegates and distribution of badges.

A RECEPTION will be given on Tuesday evening, April 27, to officers of the Board and all

delegates present, by Mr. and Mrs. Arthur B. Kinne, at their home, 410 E. Genesee St., Syracuse.

THE regular monthly prayer-meeting, in March, was led by Mrs. Wm. S. Edgar and proved most interesting. Miss Lillian A. Wells gave a short account of the girls' school in Yamaguchi, Japan, showing by means of a blackboard the place of the school building. Rev. Melvin Fraser from Élat, Kamerun, gave a vivid description of the work being done in our far away stations on the West Coast of Africa. His words were of encouragement, of advancement along all lines. He told of the need of larger buildings, as the congregations at services vary from 1,100 to over 1,600, and have quite outgrown the churches.

From St. Louis.

Meetings the first and third Tuesdays of each month at 10 A. M., at Room 601, Equitable Bldg., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

BIENNIAL Meeting of the Board of the Southwest will be held in the First Presbyterian Church of St. Louis, corner of Washington Ave. and Sarah St. All delegates will please send their names and addresses to Mrs. J. P. Joy, 4269 Morgan St., who is chairman of the entertainment committee and who will assign places of entertainment. All accredited delegates will be entertained free of cost. The *sessions will begin Tuesday afternoon, April 27*, with a conference of officers and chairmen of committees. Wednesday and Thursday will be devoted to the usual programme. We are hoping for a very large representation and expect to have a programme of unusual interest, and we invite our constituency to test our hospitality to the utmost.

THE following dates for Presbyterial Meetings have been received:

KANSAS.

Presbytery.	*Place of Meeting.*	*Date.*
Larned	Lyons	April 1 and 2.
Emporia	Newton	April 7 and 8.
Solomon	Belleville	April 8 and 9.
Highland	Frankfort	April 14.
Neosho	Garnett	April 15 and 16.
Topeka	Kansas City	April 20 and 21.

MISSOURI.

Kansas City	Kansas City (Mo.)	March 31, April 1.
Sedalia	Warrensburg	April 1 and 2.
St. Louis	St. Louis	April 2.
Carthage	Nevada	April 13 and 14.
Ozark	West Plains	April 15 and 16.
Kirksville	La Grange	April 21.
Iron Mountain	Dexter	April 21.

OKLAHOMA.

El Reno	Lawton	April 16.
Hobart	Hobart	April 17.
Cimarron	Alva	April 21.
Oklahoma	Perry	April 27.
Tulsa	Tulsa	May 5.
Muskogee	Muskogee	May 7.
Ardmore	McAlester	May 13.

TEXAS.

Denton	Valley View	April 6.
Austin	Hannon's Chapel	April 8.
Amarillo	————	April 9.
Fort Worth	Mansfield	April 6.
Houston	Houston Heights	April 13.
Paris	Cooper	April 13.
Waco	Kerens	April 13.
San Antonio	Harper	April 20.
Abilene	Snyder	April 22.

MOST encouraging reports come of Mrs. George's tour of Texas, both from Mrs. George herself and from State synodical officers. For once, at least, there has been found the right woman for the right work in the right place. She reports a deep and abiding interest in the women's societies and an unusual eagerness to learn of the work at home and in the field abroad. We expect large results from Mrs. George's visit to our new State.

WE ask that especial effort be made at presbyterial meetings to interest those who have work for young people in charge, in the Westminster Guild. There is surely a place for this work among the young women, particularly in our large city churches. It offers a splendid opportunity to study the Bible and God's purposes for the world as set forth in Home and Foreign Missions endeavor. So far, there seems to have been little real energy put forth to forward the Guild work in our territory except in the Synod of Kansas. Will not the programme committees for each presbyterial meeting make a place for the Westminster Guild,—a place for explanation and discussion?

From San Francisco.

920 Sacramento St. Public meeting first Monday of each month at 10.30 A.M. and 1.30 P.M. Executive meeting every third Monday.

IF no untoward event prevents, the Annual Meeting of the Occidental Board will be held April 5, 7, 8, in Fresno, a flourishing little city between San Francisco and Los Angeles, situated in the center of the raisin belt. For several years "the Annual" has been held in the Mission Home, as the Mecca toward which Presbyterians wanted to journey. This year there are many reasons why a flight rather far afield is desirable: First, there has just been dedicated a beautiful new church that wants the blessing which always follows the three days' "sitting apart in much prayer." Second, a large Cumberland community is centered round about Fresno and a mutual acquaintance and hand-clasp, while pushing the King's business, is much to be desired. We wish to know the new sisters better, not to mention other loyal and true friends who have for years valiantly carried on one of the best organizations of mission work in our state. Rev. Thos. Boyd and his gifted wife are a power for good there.

WORD has been received from Mr. Day, Treasurer of the Board of Foreign Missions, that $1,900 which remained of a relief fund contributed for San Francisco, has now been applied to the building fund of our Mission Home. This reduces the indebtedness on the house to less than $6,000. We wish to express our gratitude to the Board for their generous action.

THE "Korean propaganda" with Rev. H. G. Underwood, D.D., at the head is among us, and has been received with open arms. Feb. 25 there was held a large and representative meeting in the beautiful Fairmont Hotel under the name of a "Korean Afternoon." Many distinguished ladies and gentlemen came from everywhere to learn of the awakening of the little nation that for so many years has seemed walled about, with Japan in front and Russia and China on either side shutting her in. The magnificent ballroom was placed at the disposal of the Occidental Board, by whom the invitations were sent out. Mrs. Underwood, as well as her husband, Prof. Hulbert, and Dr.

Avison, all were on the programme. It is a wonderful privilege to hear such a body of forceful speakers at one time, all throwing strong light on the same subject. San Francisco can never return to its former apathy, owing to lack of knowledge concerning Korea.

THE fiscal year of Occidental work, which expires this month, was the best in every way in its history—more money, more determination for better things, more workers, and we feel sure more consecration.

MRS. E. V. ROBBINS, the able editor of this column and committee on WOMAN'S WORK is laid aside, with an attack of grippe. No anxiety is felt, but this corner and all branches of the work feel the loss of her presence. It is hoped that before another month she will be at her post.

From Portland, Oregon.

Meetings on first and third Tuesdays each month at the First Presbyterian Church. Visitors welcome.

THE Twenty first Annual Meeting of the North Pacific Board will be held April 21, 22, in Third Church, Portland, Oregon. Presbyterial Societies and all auxiliaries of the Board, including Westminster Guild Chapters, should plan to have delegates present. Careful plans are being made for the reception, entertainment and comfort of visitors. Members of Third Church will give a musical recital at the noon hour each day. A quiet room for committee work, one for literature, and a rest room will be provided. All delegates desiring entertainment should send their names to Mrs. Alfred H. Lomax, 675 E. Alder St.

MRS. J. S. BRADLEY, our experienced chairman of programme, anticipates a splendid meeting. Miss Helen Clarke of Neah Bay, Miss Julia Frazer of the Home Board, both welcome visitors, will speak. Mrs. Hazel Haworth, who with her husband served many years in Japan Mission, is now residing in Seattle in order that her children may attend the university, and she will be an interesting speaker at the meeting.

SECRETARIES are preparing clear, concise reports in order that time may be given to addresses, discussions and open parliament. The forenoon informal meeting, held on the third day, which was so profitable last year, will again be an interesting feature.

THE visit to the Pacific Coast of the Committee on the Propaganda for Korea was one fraught with deep interest. The committee consisted of Dr. H. G. Underwood and Mrs. Underwood, O. R. Avison, M.D., of Severance Hospital and Medical School at Seoul; Professor Hulbert, in charge of the government school for boys in the same city; and Rev. and Mrs. Ernest F. Hall. The opportunity of meeting face to face and hearing such splendid representatives of Missions in Korea was deeply appreciated wherever meetings were held. The results cannot but be far reaching. While the company were in Portland an interesting meeting for women was held at the home of the loved President of the Board. Profitable meetings were held for women in the churches of various cities, where appointments could be made.

MISS ESTHER GIBSON, missionary in Sitka, reports regarding subscriptions for magazines from the Indian Woman's Cottage Missionary Society, Sitka. Though only a small society, they take thirteen magazines. The Indian men read them as well as women. *Over Sea and Land* is given preference. The simple, earnest presentation of the fields by this little magazine appeals to them. One man said of a recent article in it on Korea, "I never forget that story since I read it. It's very wonderful."

Receipts of The Woman's Foreign Missionary Society of the Presbyterian Church for February, 1909

By totals from Presbyterial Societies.

BALTIMORE,	$3.00	HUNTSVILLE,	$2.00	WHEELING, 1st Ch.,	$75.00	Miscellaneous,	$47.50
CLEVELAND,	339.55	NEW HOPE,	15.90				
COLUMBIA,	5.00	PHILADELPHIA,	25.00	Total for February, 1909,			$4,796.17
DAYTON,	500.00	REDSTONE,	1,477.48	Total since April 1, 1908,			86,929.44
ERIE,	150.00	ROGERSVILLE,	1.00	Special Gifts to Missionaries,			$230.00
HUNTINGDON,	833.09	WASHINGTON CITY,	1,321.65				

(MISS) SARAH W. CATTELL, *Treas.*, 501 Witherspoon Building, Philadelphia.

Receipts of Woman's Presbyterian Board of Missions of the Northwest for February, 1909

ADAMS,	$23.00	GALENA,	$27.75	OAKES,	$17.25	ST. CLOUD,	$53.00
ALTON,	160.00	HELENA,	7.00	OTTAWA,	6.00	ST. PAUL,	82 00
BLOOMINGTON,	40.00	LA CROSSE,	3.00	PEMBINA,	15.00	SPRINGFIELD,	163.00
CEDAR RAPIDS,	334.56	LANSING,	5.00	PEORIA,	.76	Miscellaneous	60.00
CHICAGO.	6,002.88	MINNEAPOLIS,	335.81	RUSHVILLE,	205.60		
CHIPPEWA,	22.50	MINNEWAUKON,	25.00	Total for month,			$8,197.40
DES MOINES,	1.50	MINOT,	5.00	Total to March 1, 1909,			69,871.59
DENVER,	104.50	MONROE,	393.19				
FARGO,	98.10	MOUSE RIVER,	6.00				

MRS. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 328 Wabash Ave., Chicago.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for February, 1909

ALBANY,	$132.00	LONG ISLAND,	$10.00	ROCHESTER,	$1,333.00	UTICA,	$566.00
BINGHAMTON,	37.00	LYONS,	134.50	SYRACUSE,	95.00	WESTCHESTER,	523.30
BOSTON,	285.50	MORRIS AND ORANGE,	2,217.00	TROY,	122.00	Miscellaneous,	62.00
BROOKLYN,	5.00	NASSAU,	227.00	Total for February,			$10,298.08
BUFFALO,	459.00	NEW YORK,	3,348.18	Total since April 1,			65,834.41
CAYUGA.	372.00	NORTH RIVER,	184.85				
HUDSON,	172.25	OTSEGO,	12.50				

(MISS) HENRIETTA W. HUBBARD, *Treas.*,
Room 818, 156 Fifth Ave., New York.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for February, 1909

CIMARRON,	$5.56	OKLAHOMA,	$41.59	SOLOMON,	$82.25	Miscellaneous,	$26.70
DENTON.	15.00	PARIS,	41.60	TULSA,	3.00		
EL RENO,	30.00	PECOS VALLEY,	40.35	Total for month,			$337.70
HOUSTON,	9.00	SAN ANTONIO,	30.00	Total to date,			14,534.70
LARNED,	5.65	SANTA FÉ,	7.00				

MRS. WM. BURG, *Treas.*, 601 Equitable Bldg., St. Louis, Mo.

DATE DUE

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